

A JUST and MODEST
REPROOF

OF
THE

A Pamphlet,

London.

AND
CALLED
The Scotch PRESBYTERIAN ELOQUENCE



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TO THE
READER.

Reader,

AFTER I had finished these Sheets, I mett with a Paper in Answer to the same Pamphlet that here I deal with, which at first made me lay aside thoughts of publishing this Piece: Yet I after considered, that few things are coincident in that and this Paper: And that tho' the Pamphlet it self deserveth no such notice: Yet some may either through prejudice, and a bias to the one side, or through unacquaintedness with our Affairs, receive undue impressions of Presbyterians and their way from the confident affirmations of that Author. For, Calumniare audacter, aliquid adhærebit. Therefore I was willing to suffer it to go Aboard after it, and the Appendix to it, had been ready for the Press, now more than 13 or 14 Months: Several things concurred to occasion this procrastination, which I shall not trouble the Reader with.

A Just and Modest Reproof of a Pamphlet called, The Scottish Presbyterian Eloquence.

IT is to be lamented, that men who call themselves Ministers of the Gospel (being laid aside from their work) employ their time so ill, as to hatch false and railing Accusations against their Brethren, to render them odious and useles in the Church. And if the Author of this Pamphlet were of another Character, yet it is unfutable to Christianity to use such Artifices: But it is no new thing, but hath alwayes been one of Satans Methods for hindering the progress of the Gospel: The Pamphlet under consideration is an evidence, that *ill men and Seducers use to wax worse and worse.* For this man hath out-done all that went before him in this Hellish way of managing his cause, and himself too; (if he was one of the former Scriblers of this strain, as is supposed) in malicious Railing; in the Characters that he giveth to Presbyterians, (and that without exception of any among them) and in the most groundless fictions, in the Historical part of his Book, that ever the Press groaned under. I cannot imagine how such Stories have been framed: For few of them were ever commonly talked of, even among the Mockers of this age, till this worthy book saw the light, which hath furnished profane Wits, with better helps to ridicule all that is serious, or sacred, than the World hath hitherto been acquainted with, and no doubt the Author shall have his reward, for such a singular work, from the Lord, as he deserveth it from Man: If this Collection of Historical Passages, had been this Authors alone, his Invention must have been singularly fertile, when employed about this subject; exposing Preaching and Prayer: But I find, by page 116, it was the product of many Drunken Meetings, where each Man hath given in his Symbole, out of which our Author hath made up this Bundle of Lyes, as the Creed of these Eone-Companions.

He hath in this latter Age engaged in this same work against Presbyterians, (and through their side, against them who regard the truth, in opposition to Popery, and the practice of Religion, as contrary to Atheism and Prophaness) which their common Master of old employed *Porphyry* and others in against Christianity, and afterward not a few of the Popish Writers, against our Reformers, and Reformation, who endeavoured to make *Luther*, and *Calvin*, and other worthy Servants of

God, as black, and as Ridiculous as this Man doth the Presbyterian Ministers: Neither hath his own party escaped the Last of such Pens as his; and that from such as disliked it, not as Episcopal, but as Protestant, as is to be seen in a piece called *Causes of the Contempt of the Clergy*, whose Ape this Author seemeth to be: Tho' I do not know, that so many untruths in matters of Fact, are in that Book, as I am sure there are in this.

They who read this Book, and are Strangers in *Scotland* (for none else is capable to believe one of many of his Stories) will think him an unnatural wretch, so to expose his native Country: For can any rational Man be perswaded, (that *Scotland*, being divided into Presbyterians, and Episcopalians, and whatever may be said of the Latter, the former are so considerable a party of all Ranks, and owned as the Legal Church, by King and Parliament) that I say all the Latter should be such learned and polite Men, and the former such silly Noddies, and illiterate Fools: Or will they not rather think, that *Scots* Men are a contemptible Crew, or that this Man is a foul mouthed Reviler of his Nation, and a degenerate Son, that so bespattereth his Mother.

No wise Man will be at pains, to consider every passage in this Pamphlet, nor could once reading it over be excusable; but that it was needful to know what he saith: His general assertions concerning the Presbyterians, need not another refutation than denying them, and appealing to all that know us, and are capable to judge impartially. Neither his particular Histories; but by denying the matter of Fact, and leaving it to him to prove them: Together with the improbability of the thing, to all that know the persons whom he so belyeth; that thousands who had *Causam scientia* of these passages do disown that they knew them, or heard such words as he alledgeth: if these Topicks may have place, we can make it appear that seldom hath a Book appeared in print, stuffed with more falsehoods and Calumnies, and these manifestly and notoriously such: which I hope will reflect that shame on himself, and his Partners in these Inventions, which he thinketh to throw on others.

I come now to take some more particular Notice of his Book. What First occurreth is, His mock Dedication to the E. of C. where he treateth that Noble and truly Honourable Person with that petulant Contempt, which none but a Man of this Author's Temper and Breeding could be capable of. And he racketh his Wit to say all the ill of his Lordship, that is imputable to any Person, not considering either Truth or Probability of what he writeth; nor sparing to mock at the Exercise of Religion in that Family, which hath been for many Generations, and continueth to be, Honoured for their Zeal for, and Practice of Religion. His whole Dedication deserveth no other Refutation, but to be marked with a *Nigrum Theta*, as purely Lies and Railing.

His First Section pretendeth, to give us a Character of the Presbyterian Pastors and People in *Scotland*: Which he performeth most Unjustly, and without either Truth

Truth or Candor. *Pag. 1.* He asserteth that *Presbyterian Preachers labour not to make good Christians, but rigid Presbyterians.* This is so remote from Truth, that no Evidence of it can be given: And it is known to all their Hearers, that in their Sermons, Catechising, and other Instructions, and Converse with their People, they insist constantly on such Subjects as tend to Awaken and Humble Sinners, and to let them see their Need of Christ; and in Directing and Perswading them to come to God by him; and on the Duties that Men owe to God and their Neighbours: And that it is but rarely, that they insist on the Differences that are among us, about Church Government. And their Consciences bear them Witness, that though they desire that all the People may be *Presbyterians*, yet that desire beareth small, or no proportion, with the desire they have that *Christ may be Formed in the Hearts of their Hearers.*

Next *Pag. 2.* He giveth us the Character of the *Presbyterian People* (whom he most falsely affirmeth to be *The Guides of the Church* and that *The Ministers must follow them*) and that we assert the *Power of Calling and Constituting Ministers is in the Mob* that they are *Vind of Sense and Reason, and are led by Fancy and irregular Passions.* If this had been said of some, this Author might have saved his Credit: For what Party of Men have not among them some unintelligent Persons? But when it is said of the *Presbyterians* in general, and no exception made, it is sufficient to derogate from the Truth of all that he affirmeth, and to expose him as a Person who hath no regard to Truth. I Appeal to all who Converse in *Scotland*, if the Nobility, Gentry, Lawyers, Physicians, Merchants, and even the meaner sort of the People who are *Presbyterians*, may not Vye in all commendable Accomplishments with them of the same Ranks and Stations, who are of the other Perswasion. He giveth an Instance of their want of Common Sense, that they will tell you, *That ye ought to fight the Battels of the Lord, because it is said in Epistle to the Hebrews, Without shedding of Blood there is no Remission.* That ever any Man talked at this rate, is more than I know or heard before; nor am I obliged to believe it, because this Author's Veracity is pledged for it: but that he imputeth it as the Sentiment of the Party in general, and as a part of their Character, is a piece of Effrontery peculiar to this Scribler. He next calleth them *Covetous and Deceitful*, with the same Truth that hitherto he had used. It is to be lamented that these Vices are so common every where, but the World knoweth that his own Party has a full Share of them; and that as much of the contrary Vertues are found among the *Presbyterians* in *Scotland*, as among any Party of Men on Earth. That *they are not taught Morality in the Sermons that they hear*, is so false as nothing can be more. 'Tis true, we Preach not Morality alone, as some do; but Instruct People in the Mystery of Christ, that they may look after Righteousness in him, and attain Gospel Obedience to the Law of God by dependance on him for Strength to obey: But we Preach the Necessity of Good Works, and that Moral Vertues are not only the great Ornament of practical Religion, but a necessary

cessary part of it, without which all Pretences to it, or Appearances of it, are but Hypocrisie. The *Debate* he saith he had *with one of them* (who must not be Named lest the Truth of the Matter of Fact be enquired into) proveth no more (if what he saith be true,) but that there was once an ignorant *Presbyterian* in the World: And if we cannot find one as Ignorant among his Party, we shall confess that, so far, he hath the better of us. He had very little to say, when he blotted Paper with the Story of *George Flint*, and the Names he gave to his *Dogs*: Are we to Answer for every Indiscretion any *Plebeian* is guilty of.

His next Charge of *Perjury, Cheating, Lying, Murder, &c.* is of the same stamp with the former, that is, Calumnious Falshoods. The Ignorance that he alledgeth to be found among them, is not (generally speaking) to be compared with that found among his own Party. Neither is it asserted with any Truth or Modesty, That *Our People are not taught the Lord's Prayer, the Creed, and the Ten Commandments*. His Instance of a *Shree-Saint* (which with his mention of the *Sybil's Fraternity*, are some of the Flowers of his Profane Mocking Rhetorick) is either his own invention, or a single instance of an Ignorant Gidle among the *Presbyterians*, to prove that all the Party is such: Which is a frequent way of Reasoning with this Learned Author.

What follows P 5. Of *their Conventicles producing many Bastards, and the Blasphemous abusing of Scripture*, whereby he saith, *They defended it*, is a parcel of the most Horrid and Wicked Lies that ever were invented on Earth, or in Hell. Our Souls abhor such Principles: And for these Practices, though we do not deny that such Scandals have fallen out among *Presbyterians*, yet through the Mercy of God, it is rare, and is severly Censured when it happeneth: Whereas among his own Party, it is common to a Degree far beyond what has been seen among us: And when they were in Power, such Scandals were but slackly Censured; so that one thing that maketh the Looser sort of People dislike the *Presbyterians*, is, That such Immoralities are more strictly Observed and Censured than before. The Odious Story that he (in his usual Jeering Strain) telleth of Mr. *Williamson*, hath been indeed talked of among many Men of this Author's Kidney; but we Challenge him, or any other. to bring any rational Evidence of the Truth of it, as may easily be done, if the thing be as he saith: But this was never yet attempted by any of them; which is a sufficient Exculpation of him, even by his Adversaries. If they will attempt it and get not a fair Hearing, or if they will prove it, and do not see Justice done on the Offender, then let them Reflect on *Presbyterians*: But without this they are to be held as Malicious Calumniators: This very Story was Answered in another Paper, which this Author pretendeth to Answer: But he taketh no notice of what was there said; but is resolved it shal lbe Believed, with, or against Reason. What Impudence is it to say, That Mr. *Williamson* was admired for this Fact, or that he used Scripture to defend, or excuse it. We are not ashamed of the Gloss on *Rom. 7.* which he pretend-

pretendeth to Ridicule (though never any of us used it to defend Sin) that the Apostle there speaketh in the person of an Unregenerat Man, is the Gloss of *Arminians*, contrary to the Sentiments of all other Reformed Divines, as well as Presbyterians. I wish this Author had given us a Specimen of his Learning, to confirm what he alledgeth: But he is thie of that, for some Reasons; thinking it enough to disparage the Learning of Others, without shewing his own, in Refuting of what they hold. But his Consequence that he draweth from the Opinion that the Apostle speaketh of himself in that place, sheweth no small degree of Ignorance, That *this Place is a good Defence for Fornication*: Doth it follow in the Regenerate there are Inclinations to Sin, *Ergo*, They may Sin, and are to be excused in it. It is as Ignorant and Wide a Consequence, that he inferreth, that *the height of Carnality is consistent with the greatest Grace*: For Grace, especially the *greatest Grace*, is employed in resisting, and mortifying these inclinations: Whereas the height of Carnality lyeth in giving way to and fulfilling them.

The two instances that follow of two Women guilty of Uncleanness, and odious Hypocrisy joined with it, look like his own invention: He is sure they cannot be disproved, because no person is named, if he will prove the Fact against any persons, he shall see Presbyterians vindicated from this imputation, by the Censures of the Church duely executed on so vile persons. What he telleth us of *Peoples being moved with a loud and a Whining tone and being affected with what they understand not*, is another of his Calumnies. None preach more intelligibly then Presbyterians ordinarily do: And no People judge of Preaching by the truth and usefulness of the matter, more then the more intelligent Presbyterians: and if any are commoved by what they understand not, (as sometimes is observed among some of the Ignorant Vulgar) this is far more frequently found among them who cleaved to the Episcopalians when they had the Churches, than among them who owned the Presbyterians. What he saith of *Snuffing and twang of the Nose* (a notion borrowed out of *Cleveland*, another such profane Mocker as himself) and *being more affected with a Sermon of Railing and Sense than with Christ's Sermon on the Mount*; is like the rest of his affirmations, pure Railing and falsehoods: The confirmation of this from what he alledgeth Mr. D. D. to have said, is not concludent, for we have but his word for the truth of the Story (and his Reader by this time know of what value that is) and that good Man once an eminent Preacher, hath been for many years under Hypochondriack Melancholy, and often speaketh at Random.

Nothing can be more false then what is said p. 8. That *They take it for a sure evidence on their Death-beds that it is well with them, because they never heard a Curate in their Lifetime* If any have said, or thought so, we judge them deluded as he doth: But we meet with no such person, nor do we own any such Opinion. His citation out of *Review of History of Indulgence*, is a full proof against him, that these are not the Sentiments of Presbyterians; but reproved by them, when found among some who had gone out from among the Presbyterians. The Stories
about

about *two persons Executed for Bessiality*; I am not obliged to believe, unless I hear them from better hands, which I never did; but supposing the truth of them, they prove no more but that some of the vilest of Men might, on design, personate Presbyterians: Or that there were some strangely deluded persons that went out from among that party; as they were who were called the *Sweet Singers*; some of whom (as hath been reported) tore out some places of the Bible where words were found that displeased them. But it is the height of Malice, to impute these things to Presbyterians, who did always testify their dislike of such principles and practices, more than other men did: And do reckon the whole Bible and all the other parts of it Sacred.

He bringeth the rising in Arms at *Borthwelbridge* as a proof of their delusion: But this is not to be imputed to Presbyterians in general, seeing it was the deed of a few: And was no formed design; but was the effect of horrid and unupportable persecution from the Episcopal Party: The Doctrines Preached at that season, which he mentioneth, may rationally be look't on as his own invention, of what he thought probable: As better Historians than he, do often make speeches and attribute them to Generals of Armies, as spoken by them to animate the Souldiers. That any of the Presbyterians ever thought that all Bishops were *Cloven Footed*: That they had no Shadow: Is what I never heard before: But I am sure if this Book should obtain belief in the World (as I hope it shall not, while Men are Rational) Strangers will look on *Scotch Presbyterians* as more monstrous than ever any ignorant persons among us could imagine Bishops to be: And it will be little Credit to his party, that the Learned Writers among them, have as absurd Imaginations of Men, and things, as he can impute (though falsely) to the most ignorant among us. The long Story that filleth up *Page 11 and 12*: of a Preacher who came to the *Merse*, and there discoursed most absurdly, on *Ezek. 1*. And reasoned as Ridiculously with a Minister; this Tale I say, I never heard before: And though our Author telleth us, it was proved before very many famous Witnesses in *Edinburgh*; yet is he neither pleased to name the Preacher, nor what place of the *Merse* (which is a large Country) this happened in, nor the Minister with whom he reasoned, nor these famous Witnesses in *Edinburgh*: So that we are wholly out of Capacity to enquire into the truth of this Fact. If such a person were known, the Presbyterian Church would soon stop his mouth from Preaching, for they abhorre such Ridiculous Nonsense.

His next essay in which he laboureth from *Page 12. to 14.* Is to give a true Character of the Presbyterian Preachers; where he spueth out all the Gall against them that he is capable to vent: About which I observe 1. That he feigneth a strange uniformity among them, as if not only the practice and natural temper of them all; but their very Looks were the same, as *Page 12.* which is a plain evidence that the man hath as little Judgement to contrive a Fiction well, as he hath veracity to oblige him to speak nothing but truth. 2. most of his Instances whereby he proveth his strange assertions, are but one or two to prove one part of their Character:

rafter: And if ye will not believe, *sic de ceteris*, he will be puzzled to convince any one of the truth of what he affirmeth: If we should do so by his party, how black could we make them all: But we abhorre such injustice to the Reputations of Men. 3. Most of his instances are taken from some of the *Hill Preachers*, who then were in a perfect separation from all the rest of the *Presbyterians*, and spake as much against them, as against those whom they called *Curats*. 4. His whole Discourse is stuffed with the most notorious falsehoods that can be devised, as will appear as we go along. The Author seemeth to have but one design, to disparage the *Presbyterians*: And his *Impetus* this way maketh him not only forget veracity, which may be expected from a Christian; but that *Decorum* which becometh a wise Man: And the civility that a Man of breeding would shew to the worst of Men. It seemeth he careth not what he say, if he can but say ill of the *Presbyterians*: And an impartial Reader will think that the Author hath sufficiently characterized himself; while he pretendeth to give a Character of the *Presbyterian Ministers*. 5. When he hath a mind to expose any of our Ministers as absurd, or ridiculous; he is then pleased (most disingenuously) to advance him to be one of the most eminent among us, that so he may make the World believe (if their credulity be as large as his boldness in asserting) that we are all such: But this silly artifice will fail of its design among them who are acquainted with us.

He first accuseth them (and that without exception) as *Proud, Sour, unconvertible*. Here is not one true word: where one is such among us (and never a party consisted of all its individuals so well tempered as they should be) many are such among his own party, and yet we are far from being so unmanly as to make this the Character of the party. I leave it to the Reader to judge what Humility or sweetness of mind our Author hath shewed in what he hath said, or in what followeth: That *they have faces like their horrid Decree of Reprobation*. Where he venteth his spite against the truth of God, as well as against the Men against whom he hath indignation. Do not all the Reformed Divines, except *Arminians*, own a Decree of Reprobation? yea doth not the Apostle so too? *Rom. 9*. I wonder what a Face he thinketh the Apostle *Paul* had. He, and *Presbyterians* need not be ashamed to have their Pictures drawn; and shewed with that of this *Momus*. If a *Presbyterian* had spoken so ignorantly, and indistinctly of such a head of Divinity, how would he have accused them of Ignorance? For who can own Election, but they must at the same time acknowledge a preterition, or Non-election, and that as a positive Act of the Divine will: See *Rom. 9. 13*. And who can say that some are Damned in time, and yet this Damnation was not foreknown and foreappointed, or decreed by him *who worketh all things according to the Counsel of his own will*.

If this Author will shew his Argumentative Talent, as well as he hath that of Railing, on this head, it would be more easy to Answer him. Their want of Hu-
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manly and common Civility and Catholick Charity, are as many calumnies as words: He asserteth: I deny it, and appeal to all that converse commonly among them: But it is evident that what he asserteth of them he abundantly proveth of himself: such Assertions being remote from all these vertues and good qualities. That they *do not converse with them who differ from them, lest the people take it ill*, is false. They not only converse with them (such of them as are Sober) but have received some of them into a share of the Government of the Church: And do not shun to converse with others of them as occasion requireth. And if any people be displeased at this (as I am sure the more intelligent are not) they instruct them of the reasonableness of this practice. His *certainty that we have as little Learning as good nature, which is next to none*, is a proof this Authors *good Nature*; as many other passages of this Book are of his Learning: about the measure I shall not determine; seeing it is easy for any unbiassed Reader to judge.

Presbyterians differing from all other Churches, he boldly asserteth. I deny not but there are some circumstantial things in which all the Churches in the World do differ one from another; and our Church (may be) hath, in some of the inferior things, her peculiar customs: But in her Confession of Faith, in her Government of the Church, and in the worship of God, it is evident that we are, (for the substance of these) exactly one with the generality of the Reformed Churches. And for the circumstances, we are far nearer to the Reformed Churches than the Church of *E.* is, which he gloryeth so much in, and which indeed hath a Government, Discipline, and Worship, widely different from the whole Reformed World, yea on the matter they unchurch all other Churches, by denying the validity of their Ordination; and re-ordaining all who have not a Bishops hand laid on them. We are far from carrying so toward Her, or any other Church.

That which goeth for a proof of this absurd Assertion, I shall now consider. It is that we have banished *the Lords Prayer, the Creed, and the ten Commandments, the Doxology, and the publick reading of the Scripture*. For the first of these, It is false: for we endeavour to make the people understand it: And tell them the true use of it; which is to direct them what to Pray for, and also in most other things that concern Prayer. Its true we do not commonly repeat the words of it, but we neither condemn them who do it, nor forbid to do it. Our reason is, There is no command for using these words, nor do we find that the Apostles or the Church in their time did repeat the words. Our reason for the other is, these words are as fit to be used as any other. It is false that the Author of the Answer to the ten Questions, (which he is pleased to ascribe to *Dr. Rule*, on what grounds he best knoweth; for it beareth no name) used this as a reason against Repeating the Lords Prayer; that it is inconvenient: It is only said *Quest: 4, P. 20.* That *We are not tyed to what had been enjoined, if afterward it be found inconvenient while the discourse was of the use of the Doxology, the Creed at Baptism, and the*

the *Lord's Prayer*; now if any of these be inconvenient, that Assertion is pertinent, tho' the rest were not, but were forbore on other grounds. Yea, If none of them were inconvenient, what is said there is enough to free us from nonconformity to the *Presbyterian Churches* on this head; with which that *Antagonist* chargeth us; The words are plainly Hypothetick, and therefore assert nothing Categorically. Them who use the words of the *Lord's Prayer* we do not Judge, either as acting against what is lawful, or what is expedient. If Mr. K. said, that he forbore Repeating the *Lord's Prayer*, *because it is a Badge of the Episcopal Worship*; and did mean, it was pressed in *Scotland* as such distinguishing mark, perhaps it were not so absurd as our Author pretends, though I had rather say, we forbore it because it hath not now of a long time been the practice of the *Presbyterian Church in Scotland*; and we know no Command or other Principle that maketh it necessary. What followeth, imputed to Mr. *James Urquhart*, we reckon horrid Blasphemy: And if any will make it appear that Mr. U. said such words, he ought to be desposed, or to make very solemn profession of his Repentance for this Scandal: But Mr. U. denyeth it, and biddeth defiance to any who will attempt to prove it against him. the other Blasphemies to the same purpose which follow, we abhor as much as he or any other can do. And I affirm that it is the grossest of Falsehoods *that it is ordinary to hear our People speak so*, for my part I have never heard such words from any, nor have I heard by Report that any did speak them. and I assure the World that if any among us were heard to utter such words they could not escape a severe Censure.

He saith the *Creed* is not mentioned at Baptism. This we deny not, but was it ever forbidden by our Church, or were any ever Censured for using it. We take Parents bound to Educate their Children in the Knowledge of the Chief Truths contained in the Scriptures: And do often mention the *Confession of Faith* of this Church, as containing a more full and plain System of Scripture Doctrine than the *Creed* doth; though not differing in any Point from it. For our National Engagements they are rarely mentioned at Baptism, and but by few: But if they were, I know no Hurt in it, except it be, offending some tender Ears, who love not to hear of the Ties which they have so little regarded, after they had taken them on. What he imputeth to Mr. *Rule* in denying this, we regard not. I am guilty of the same Dishonesty, in saying what he (or who ever that Writer is) saith in the place cited by our Author: For these other honest Presbyterians, whatever be their Honesty we are not of their Opinion. Nor are the Sentiments of Presbyterians to be judged of by what they say, who had left the Presbyterians, and stood in opposition to them, when the Papers he mentioneth were written. His Imputation on Mr. *Dickson* (that He called the *Lords Prayer*, *Creed*, and *Ten Commandments*, *rotten Wheel-barrows to carry Souls to Hell*) I am not foreward to believe it, having nothing for it but this Author's Word: But if he said so, it was ill worded at best: And if he meant any more than to express

the danger of Peoples resting on having these by Heart, as if that were to be Religious: He deserveth to be Censured: None of us dissuade People from Learning them; but do seriously press it, and labour to make them understand them. That we have abolished *Publick Reading* of Scripture, is a Calumny: It is true in stead of Reading by a private Person, we have the Scripture Read and Expounded by the Minister; and that a Chapter or Psalm at once: And if any Read but two or three Verses, it is an Abuse not allowed by us. That *the Precentor Readeth a Sermon in stead of Reading Scripture*, is two Falsehoods in one Breath, one is that this is done: I have heard indeed that one hath Read a written Sermon while the people were convening: But that this is either commonly, or alwayes done, I never heard: also that this is in stead of Reading the Scriptures, is false: For as hath been said the Minister Readeth and expoundeth Scripture, in stead of what had wont to be Read without Exposition by a private person, who hath no Authority to teach publickly. The *Doxology* we use not, because we think Scripture Songs fittest to be sung as the publick Worship of God: And this is not such; though the matter of it be consonant to Scripture. The Idle Story that he telleth of *Magey* twitting a Minister with this, is probable enough to be one of his Inventions: But if it were true, we think the Minister was undiscerning, in calling it a Malignant Song. We confess the matter of it is sung in Heaven; If he will prove that the words are so too, we shall use it: They talk much of the Antiquity of this Hymn which I am not now at leisure to enquire into: One of their Divinity Professors Mr. *William Douglas* at *Aberdeen* (a diligent searcher into Antiquity) *Psalm. Eccles. vindicata. Q. 13. P. 69.* bringeth testimonies for it out of *Tertul. Basil. &c.* who speak not of that *Formula*; but Glorifying the Father, Son, and Holy Ghost. And he citeth *Baronius*, asserting it to have been used from the Apostles time: But his Authority in such things hath little weight with Protestants: *Pope Damasus* in the 4. Century, enjoined it: And it is probable that it was invented as a Testimony against *Arianism*: But so was the *Trina Immersio*; which the *Episcopal* Church doth not think fit to retain. I Assent to the Author now cited: Who after an heap of Authorities that he had collected, saith, it is no defect of Worship where it is left out: And that none should be offended with these Churches that use it. We constantly do the same thing materially, naming the Father, Son, and Holy Ghost in the Conclusion of our Prayers. Another quarrell he hath with *Presbyterian* Ministers is, *they have no distinguishing Garb from the lay Men*, I hope this is no singularity: What Churches except these of *Rome* and *England*, do distinguish their Clergy by their Garb: Our Ministers wear a Grave and Decent Habit, and are mainly distinguished from the People, by the Gravity and Edifyingness of their Conversation; which is a better Characteristick, than a close sleeved Gown on a Drunken and Swearing Priest, That they reproved the King's Commissioner for appearing among them in a Scarlet Cloak, is a notorious Falsehood; to call it no worse. His saying *They did us, seem-*
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eth to make it a publick Rebuke in the Assembly; or that it was done by the consent of all. We do not know that ever any did so much as reprove his Grace privately for this; and if any did, they were impertinent in so doing: I never heard that any so much as whispered against it among themselves; nor do I know a Reason why the Kings Commissioner is obliged to use another Garb than other persons of his Rank. The long Story that he bringeth in about Mr. *Lesk* call for the sake of a quible used by my Lord R. to the *Presbytery*, is a silly piece of Impertinency: only I take notice, that he alledgeth, that Mr. *Lesk*, had for him the *Elders*; which is false; for none, in the sense of the Law of Scotland, are *Elders* but such as are received by the *Presbyterians*; so as these men were not; and for the Episcopal Church, they own no Ruling Elders; and the Law that set up that party (having abolished all Presbyterian judicatures) did only allow Ministers to chu se such of the People as they thought fit to assist them: Which can be no true portion of a Ruling Elder: nor did ever such Elders sit, or vote, in their Synods. His denying us to be Ministers, is an impudent Assertion, which he doth not attempt to prove: and how it consisteth with the *Catholic* Charity, which he blameth us for the want of, I cannot apprehend. That we are called, by the People we think it more sutable to the Gospel way than to be imposed on the People by a *Patron*: that we are sent by the people, or our fitness judged of and determined by them, is an impudent Falsehood: Our Ministers are tryed and sent, or ordained, by the *Presbytery*, who hath better warrant for so doing than a *Bishop* hath: But if I should enlarge on every controverted point which this Pamphletteer starteth in his Rambling Discourse, this Paper should swell to a Volume.

He chargeth them P. 16 with *Preaching still on the Government, and the times: and that they call their Kirk Government Christ, the Crown, the Scepter, and Government of Christ*. I deny not, but that there was a time when these controverted points were too much the subject of the Sermons of some, and there may be need that they should be more insisted on at one time than at another: but that this is now so practised is most false. I am afraid we are rather defective that way, though I would not have these controversies made either the whole or the main part of Sermons. In comparison, we should know nothing among the People but *Christ and him crucified*. And I am sure that this is the strain of the *Presbyterian* Preachings that I have occasion to hear: that they call the Government of the Church, *Christ*, and that is *not* the design of their Sermons, nor ever is like to be, to *Preach up Christ and Eternity* (which he asserteth, P. 17.) is most false and calumnious: He pretendeth to trace them in their *Politicks*, *Morals*, *Mysticks* and *Metaphysicks* (a distinction of his own coining) and he saith, they are *selfish, singular, full of nonsense* *Rapacious*, which is a false and wicked Calumnie.

He beginneth with their *Politicks*, he saith *no Government could tolerat them*, whereas we know that the Government and Governours of Scotland have tolerated and owued them many ages; and there is now as happy a Government as ever Scotland

Land law, which doth not only tolerat them but hath settled them by Law. To prove his assertion he bringeth an instance of Mr. Donald Cargill, a *Hill Preacher* whom yet he confesseth to have been disowned by the *sober Presbyterians*: which maketh this instance wholly impertinent: but somewhat he must have to fill up his Paper. The *sober Presbyterians* are foully by him misrepresented that they disowned the *Hill Men* on account of their refusing to thank K. J. for his Toleration: Whereas it is known that they disowned them on account of their wild Principles, inconsistent with the Government both of the State and of the Church; and that this they did long before K. J. came to the Crown, or gave Indulgence.

It is also false that none but *Cameronians* suffered any thing: and that all the *Sober Presbyterians* were settled by the Indulgence. For many of the *Sobers* were put to hard Sufferings both for Preaching, and for not complying with the way then set up. And when the Indulgence came, which freed some who had suffered before; it was at first granted but to a few: and when it was enlarged by K. Charles some were permitted to enjoy it but a short time. it is untair dealing, that when the *Review of Hist. of Indulgence* (which he citeth) doth condemn and refute these Principles, he should yet charge us with them. If Mr. D. did so condemn (as this Author alledgeth) paying Cess to the K. (the truth of which I know not) his Brethren with whom he now joineth, did never approve of such Doctrine. He telleth us of *Acts of Assemblies and Covenants*, which prove our unpeaceableness such of them as have been cited in other places by his party. have been Answered: We cannot Answer such general alledgances, but by denying that either the Acts of the Assemblies, or the Covenants, contain any thing that prove what he asserteth. The Book he mentioneth (which I have not seen) it is like may have an Answer, if it deserve it. If it assert that *Presbyterians renounce Monarchy, and all Power save that of the Kirk*: so absurd a position is to be despised, being abundantly refuted by our due subjection to our present Rulers, which *Sober Presbyterians* payed also to them under whose heavy hand they groaned. For farther proof of this imputation he mentioneth *Murders committed in 3 Rebellions*: But he must know that his own party gave the rise to all these, by their horrid cruelty, and injustice which forced people beyond the bounds of that patience that was fit.

He blameth *their flying to Arms in the time of the late Revolution*; but doth not tell his Reader, that it was by publick Authority, and for defence of the States of the Nation, against them who were ready to destroy them, or hinder their meeting. All this hath been alledged and Answered in other Papers. The men who he alledgeth did last year endeavour to have the *Solemn League and Covenant* by force renewed and imposed, were none of the *Presbyterians*: Though they call themselves such; nor can this be charged on us, more than all the practices of the *Anabaptists* in Germany can be rationally imputed to the *Protestants*, which yet his Friends the *Papists* do, and that from the same Spirit by which this Man is acted.

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He considereth P. 19 the Learning of the *Presbyterians*: which he is pleased to confine to two heads, *Antiarminian Metaphysick*, and *practical Divinity*, which they pretend to draw from the heads of *Election and Reprobation*; whereby they *Preach Men out of their Wits*, and very often into *Despair*, and *Self Murder*. Nothing can be more falsely, more disingenuously, nor more Maliciously uttered. The former he barely asserteth. We acknowledge that *Scotch Presbyterians* are generally *Antiarminians*; but that they bring no Arguments against that way but from the *Metaphysicks* (which may be useful in the controversies about *Predetermination, Free will*, and *scientia media*) is false, altho' it is a wonder that he will allow so much Learning to be among us. We can, and do, disprove all the *Arminian Doctrines* from the Scripture, and sound Reason, as *Augustines, Bradwardine*, and others before us had refuted the *Pelagians*, their Ancestors.

On the other Calumny he insisteth at length, but with weak and Ridiculous proofs. The design of his Discourse seemeth to be to Ridicule all Soul-trouble, and Fears and doubts about ones Souls case, and about Salvation, as *Melancholy and Distraction*. What Service some Men of his Atheistical temper have done to the Kingdom of Satan, by thus skarring People from serious considering the state and danger of their Souls, is too well known: Our Opinion and practice in this matter I shall briefly declare, and then consider what he bringeth against either. We believe that the Lord hath, of his own Sovereign Pleasure, chosen some from Eternity to obtain Salvation by Jesus Christ in the way of Repentance and believing in Christ, and perseverance in Holy walking; and we believe also that he hath passed by others and from Eternity Decreed not to give them Grace, and Decreed to Damn them, because of the Sins that he foresaw would follow on this preterition, or on their not getting Grace from him. These deep Mysteries of the Divine Providence we do not often, nor without necessity insist on in Sermons; though we think we ought not to be wholly silent where the Lord hath spoken in his word: Far less is it our practice to draw consequences from these Decrees, to frighten People, or to lead them to Despair: But on the contrary (whereas troubled Souls do often abuse these Truths, and Satan assists them in it, to move them to cast off thoughts of Believing in Christ, as a hopeles and bootles thing) we use to tell them, that though the Election of a particular person may be known by the fruits of Holiness, yet that such a person, in particular, is a Reprobate, cannot be known before their Death by themselves nor by others (except they be guilty of the Sin against the Holy Ghost, which is rarely known) and therefore none can rationally say, I am a Reprobate, and therefore need not come to Christ; We inform them from the Gospel that whoever will come to Christ shall be accepted of him and shall find that they are no Reprobates: We tell them of Christs being able to save to the uttermost, of the Free, Gracious, Cordial, Universal offer of Christ made in the Gospel: of his undertaking in the Covenant of Grace to draw the Soul to him, to give it strength to come, as well as to accept of them who come:

Come: And it is evident to all that know us, that none do more encourage Sinners, even the worst of them, to close with the offers of Christ by Faith on the terms of the Gospel, then *Presbyterians* do. It is true, it is no small part of our work to awaken the Consciences of secure Sinners: and this is that which this Man, and such as he, carp at: But this we do, not by telling them of Reprobation, but by laying before them the sinfulness of their nature, and of their way, their llyableness to the Wrath of God because of Sin: And the Holy Justice of God that pursueth Sinners while they live without Christ; and the impossibility of escaping Wrath without Believing, and of Believing without conviction of sin and Repentance, and turning from Sin unto God: And if this Doctrine were considered it would make awakening of Conscience to be more frequent than it is; but not that Doctrine, but peoples own obstinacy and unbelief, will drive them into Desperation: Which we deny not may be the effect, though *per accidens*, of the Preaching of the Gospel, as sometimes Hardning is.

These things being considered it is easy to blow away all the obloquy that he casteth on us from this topicke. If Mr. *Brady* called a man, on the brink of Desperation, a Good Man: If Mr. *Kirtoun* called Soul- trouble- for Sin a *whole-some Disease*, I hope they did not mean that Desperation is such; but that it is a more hopeful thing to see a Man to have his Conscience frightened with the sense of sin and Soul danger; than that he should be lying in stupid presumption and delusion, or unconcerned about Salvation; as a Fever coming upon a Palsy is no desirable Disease of it self, nor without danger; yet it giveth more hope than if the Palsy should continue and resist all remedies: and as no wise Physician will designedly procure a Fever to a Paralytick person, but endeavour the cure by more safe and gentle means, so we do not endeavour to beget Desperation; but to prevent it, by Preaching the Gospel with the Law; yet the Conscience must be awakened, or the Soul is undone for ever. That any of us represent God in this Mans Blasphemous notion, as a *Sour, Severe, and Unmerciful Being*; is a false and wicked imputation: We proclaim his Mercy through Christ, and offer it in his name, to all that hear us, good and bad, on the terms of the Gospel, indeed we tell people that there is no Mercy in God for them while they live impenitently in sin; and live without Christ, and if this make Men Despair, we Lament it. That Mr. *Veitch* said of 2000 who were hearing them, *So would not be saved*, I do not believe; it is unwarrantable boldness so to determine; neither is it our way to go farther in this head, than to say, *there are few that shall be saved*, which is our Lords own Doctrine. What he imputeth to Mr. *Selkirk* is none of our Doctrine we know that God seeth Sin in the Elect before Conversion, and imputeth it to them too, though after Conversion he knoweth that they Sin; and is angry with them because of it, yet their Sin is pardoned on their Repentance and flying to Christ. Their *Iniquity shall not be their Ruine*, *Ezek. 18. 30*. We maintain that no Sin shall hinder the Conversion of the Elect, nor Damn them who are converted:

verted : Yet there is no encouragement to Sin : Because they who go on in Sin to the end, can be none of Gods Elect : Nor can they be in the state of Grace who live in Sin, or allow any sin in themselves. Mr. *Rutherford's* expression which he quarrelleth, is parallel with that of *Ezekiel*. last cited.

For the Story of two Self-murderers in the Parish of *Lefwade* : We know nothing of it, if true, what doth it make against us : Have not many of his own way come to that woful End ; and must that be made an Argument against *Episcopacy* ? That the *Presbyterian* Preacher in that Parish discoursed at the rate that this Author mentioneth, we have no ground to believe, nor do we approve such Discourse. That *Presbyterians* decry solid Learning, and particularly Antiquity, is said with a Brow of brags. That we condemn Morality, is a horrid Calumny : We preach it up : And I wish that he or such as he who talk so much of it, did commend it to the People by their own Example. For the Book called, *The whole Duty of Man*, we commend it as useful ; and so are *Seneca's* Writtings : But we deliberate in it the Doctrine of the Righteousness of Christ, and His Vertues and Grace, by which these excellent Duties which that Book layeth on us, must be performed and accepted, and without which the highest Morality, as it is distinguished from supernatural Grace, is not regarded by God. His Characters of our Sermons as *Nonsensick Raptures, Canting, impertinent and base Similes, that we value no Works, but what tendeth to propagate Presbytry : That we make Christ and the Gospel to be our Kirk Government* : Are a parcel of such absurd Lies as deserve no Answer, no Men do more mislike these things than we. If any do use sometimes some Modes of expressing Things, which are too coarse and low ; yet these are but few, and they are not approved in that way by others : And there are as many of his own Party who are the same way culpable. That we are for *the most part* on Believe, Believe, and mistake Faith for a *neer Recumbency* : It is no sign of Understanding in this Author to tax us with it, seeing it was the Apostles work to know nothing but Christ and Him Crucified : And seeing Faith is called the Work of God and His Commandment, above other things that are enjoined : the odd way that some have of acting in the Pulpit is barely asserted : Certainly among no Party all Ministers are uniform in this. If there be any thing in this among us that amounteth to *Undecency*, we reprove it ; which we rarely have occasion to do, and no doubt we might recriminate if we were so disposed : But we think this Author's way not very imitable. That Mr. *Thomas Hog* said to "one that he could not be Happy till he saw the Devil, and had a personal Con-verse and Combat with him : Is a pure Invention, and not to be believed of that Wise and Good Man, who is now in Heaven : And I give assurance that it is no Presbyterian Principle.

He cometh now *Page 25* to discourse of the *Civility of Presbyterians*, and setteth them out as "Denying the common Civilities due to Mankind, to Persons of the best Rank who differ from them : The contrary of this is known to all them

who Converse in *Scotland*; May be he meaneth of such as scruple to call a *Bishop* my Lord: which yet many Presbyterians have freedom to do; but do Presbyterians carry so to the Nobility and Gentry, "That they flee from the Company where a Curat is, as a Pest; and that this is a common sign of Grace, is an Assertion beyond the ordinary size of Impudence: "That we applaud and approve the Murderers of the Arch-bishop of St. *Andrew*; is of the same Stamp. Now he will give some Instances for proof of these Assertions. The first is, "The Commissioners of the General Assembly refused to appoint one to preach a Sermon for the Anniversary Day of the Martyrdom of *K. Charles the First*, when the Privy Council enjoyned it, and that according to an Act of Parliament: (which Act is a meer Invention of his own) Here is an Instance of this Author's learned way of Reasoning, rather than of the Rusticity of the Ministers: Had they given the Council any harsh or unbecoming words in this their Refusal, his Instance had been pertinent: If a *Presbyterian* had so reasoned, he would have called it *No offence*: Were the three Children Rude or Uncivil when they refused to fall down before an Image at the Kings Command? I suppose he will not say it, though their Answer was not half so smoothly worded as that of the Ministers to the Council: (I do not compare the things compared, but only the Carriage in both cases, of them who could not obey) It is matter of Conscience to us, to observe Anniversary Holy Days without Divine Warrant: If any speak indelicately in their Sermons on that Day, themselves are to Answer for it: The Answer that he maketh the Ministers to give to the Council, is purely of his own coyning: If Civilly in subjecting the Conscience to whatever Men shall please to enjoin, we willingly yeild to this Man and his Party, in that good Quality. His Second Instance, of what Mr. *Areaskine* said, the Day after the Adjournment of the Assembly, is as little to the purpose: For what ever it may prove of Mr. A ---'s dissatisfaction with what had past, it proveth nothing of Rusticity, or of our denying to them we converse with, the common Civilities due to Mankind. Beside I deny that Mr. *Areaskine*'s words are here fairly represented; and he is not now to Answer for himself: But they who heard him deny that he spoke such words: His 3^d. Instance is a gross Untruth, the Moderator said no such words as he alledgeth, "That the Terms of Communion propoled by the Kings, for taking "in the Conformists, was insolently rejected by all the Assembly, except Mr. *Orrack*; is another Falsehood: For 1. The Consideration of this Matter never came before the Assembly: It was Referred to a Committee; and the Committees Determination was never suffered by his Grace my Lord Commissioner to come before the Assembly. 2. The Committee did not reject these Terms of Communion, but agreed to them, provided they who should be taken in would explain some dubious Expressions in them, which they refused to do. Another thing he falsely asserteth is, "That the common Discourse and Preaching of Presbyterians was, That King *William* designed to Dethrone King *7. B S W S*: That "any

"my *Formula* but the Covenant, was of the Devil's making. I wish he could tell us who said so; for we know them not. He saith also. "That the who-
 "Assembly Protested against the King's Power to Dissolve the Assembly, wher-
 as many in the Assembly said nothing; but were grieved for what others said, in
 the manner in which it was spoken: And what was said, did no way amount
 to a *Protestation*; but was an Assertion of the Churches intrinick Power to meet
 in her Assemblies. "That they went to the Cross of *Edinburgh*, and took a for-
 "mal Protestation against the King; is so notoriously false, that all *Edinburgh*
 knoweth the contrary. It was indeed reported (whether true or false, I know
 not) that a certain obscure Person (who he was, of what Principle, or whence
 he came, we know not; or whether he were not set on by this Author, or some
 of his Gang) on the Street, near the Cross, did Protest against the Dissolution
 of the Assembly; But I hope the Presbyterians are not to Answer for every thing
 that is done at the Cross of *Edinburgh*. The several Stories P. 28. and 29. that
 he hath either Coyned, or pickt up from Men of the same Talent of Invention
 with himself, we are little concerned in. I am sure Presbyterians generally do
 Love, Honour, and Pray Cordially for King *William*, and do hope that as the
 the Lord hath made him an Instrument of Good for his Church, that so he will
 do still.

He hath another Fling at them for not observing Anniversary Days, which
 he repeateth, it seems, for the sake of a new Notion that had come into his Head;
 "That we Preach an Anniversary Sermon on Mr. *Heriot*, because the Preacher
 "getteth 5 *lib.* a new Hat, and Bible. I pass in silence his Mistake about the
 Reward for the Sermon, as not material. The real difference lyeth in this; that
 the Days that we have refused to keep are holy Days, or pretended to be such, and
 separated by Mens Authority from the other Days of the Year: This that he ob-
 jecteth, is not so; only a Sermon is that Day Preached to put People in mind of
 the Works of Charity, in which the Pious Founder of that Hospital had been
 exemplary. The rest of the Day is imployed as other Days are. He chargeth
 us with Disingenuity, Hypocrisie and Covetousness (according to his *Catholic*
Charity, which he elsewhere denieth to be in us) his proof of this is, we are a-
 gainst Pluralities; and yet Dr. *Rule*, Mr. *John Petch*, Mr. *William Vatch*, Mr.
David Williamson, Mr. *John Dickson*, are suing for 5 or 6 Stipends at once: And Mr.
Kirton in *Edinburgh* went to *Marten* where he had been Preacher, and got the Incum-
 bent put out, and a Right to his Stipend, and to that in *Edinburgh* too. Answ. 1.
 I have heard indeed that one of these named did Petition the Lords of Council
 for one or two Vacant Stipends for one Year, to make up some great Losses that
 he had sustained; what he obtained I am not certain. But even the motion was
 dissembled by his Brethren: But this is far from approving Pluralities where one
 Man taketh up yearly the Revenue of diverse places, by which a Minister in each
 of these places should be maintained. 2. Some of these whom he nameth are

most shamefully abused by him (for it seemeth he throweth his Darts at random, not caring where they hit, if they light but on a Presbyterian) Mr. *David Williamson* had no accession to this practice; nor did Mr. *Rule* ever seek a Stipend, or receive any, except what fell yearly due, and when it was due, in the place where he laboured. 3. As for Mr. *Kirton*, the Stipend that became due to him at *Marten*, most of it he freely gave to the Episcopal Minister that was put out; the rest to the Poor; which this Author might have known by a Book, which he in this Pamphlet pretendeth to Answer. Another Story he hath to the same purpose of Mr. *Anthony Murray*, who is now at rest from his Labour, and whom he grossly beliet; Mr. *Murray* having lived (during his being put from his Charge, at *Coulter*) in *Dunfire*, and Preached there: When he was to return to his own Charge, he got the half of 1689, in *Dunfire*, and the other half of it in *Coulter*: Here is no plurality; most of which he bestowed on the Poor of these Parishes; for he was neither Needy nor a Niggard. The Episcopal Incumbent in *Dunfire*, though put out, yet got the half of the Stipend of the Year 1691. The Story of Mr. *George Johnston* is too famous among us: He grew Rich by the beneficence of good People, who valued him highly for his excellent Gift of Preaching, and his good Conversation in all things else, only he overlooked in his Wife many Covetous Practices, which were a grief of Heart to Presbyterians, when they came to be known. The Passages at the dying Man's Bed-side, that our Author imputeth to Mr. *Johnston*, is a most wicked Invention: Such horrid Hypocrisy had been enough among Presbyterians to render a Man incapable to exercise the Ministry.

The Story of Mr. *Balfour* we deny not, but lament: He was for it Deposed by the Presbytry; and for many Lords Days did publicly profess his Repentance at the several Churches where he had occasionally preached, as well as at *Essles*, where he was fixed in a Meeting-house; and yet this Author hath the Impudence to Charge Presbyterians with this blame, and to bring them in, excusing or extenuating it as a *Slip of the Saints*: I wish Scandals were as duly Censured among his own party. What he telleth us of Injury done to Mr. *Heriot* in *Dalkeith*, is abundantly Vindicated in a Paper Printed last year on that Subject; to which I refer the Reader: He was first Deposed by the Presbytry, not for *Dancing about a Bonfire* (tho that was mentioned also in his *Lybel*) but for other Immoralities: He Appealed to the General Assembly, who referred his Case to the Synod; they Examined it, and Ratified the Sentence. He made Application to the Privy Counsel, who desired the following Synod to review their own sentence: Which they did, and again confirmed it. He hath taken it on trust (because he hateth us) that we are of a Malicious and crabbed Nature: And he strains at assigning the cause of it; viz. that we never suffered Affliction: Which he largely insisteth on in his mocking stile: 'That the Godly Sisters supplied them so that they lived better than before: This our party needeth not be ashamed of: this Mocker would have Ridiculed Christ also, to whom Women

(the

(the *Godly Sisters* that he flouteth) Ministred of their substance. The Charity of his party is not so commendable by far. The Railing and Mocking that on this occasion he farther venteth, is not to be Answered but to be despised, as the Froth of a Distempered Mind. It is not to be overlookt that he saith *P. 24.* that we disown the practices of the wild Men, and yet magnify that persecution that they underwent, as if we had shared in it, which we did not. Here are several Mistakes (to use the softest words that such Absurdities are capable of) first that we counted them all *Wild Men* who had an hand in the insurrections and suffered: We know many of them were Good and Sober Men otherwise, tho' in these practices we do not approve their conduct; yet pity them, as being forced on these courses by the highest degree of Hardship, that they were put to for their Consciences. *2dly.* That none but they who took Arms suffered any thing, how many were Fined in a fourth part of their yearly Rent for hearing one Sermon: How many intercommuned, Imprisoned, forced to flee, for not hearing? Yea the spite of that party appeared more against the Soberest than against others. *3dly.* These whom the Book that he ascribeth to Mr. *Rule* calleth *Wild-Men*, were a party which sprung out of them who took Arms, and disowned the Presbyterian Church as well as the Episcopal Men, and State: Of these indeed some suffered for disowning the Kings Authority; but few in comparison of others. As for Mr. *Walshs* Sufferings, we do not approve the severity that was used against him; but do commend his Moderation and Charity after he was advanced: But I am sure many *Presbyterians* suffered as much, and shewed as much meekness to their Persecutors. He compareth the Meekness, and Moderation of Episcopal Men when in power, with the ingratitude of *Presbyterians*, who now are the Instruments of persecuting them that saved them: And he bringeth two instances; one of a nameless person who informed against Mr. *Monro* of *Stirling*; Another, of one *Ronaldson* against one Mr. *Burnet*, Minister at *Cranston*. I deny not but some few of the Episcopal Ministers had averſion from that horrid Persecution that their Brethren practised, and did some Acts of Kindness to some of the Sufferers; and I am sure when these persons had to do with *Presbyterian* Judicatories, they had respect to them for that their Moderation; but if one or two were not so thankful as was fit to their Benefactors (which yet is not sufficiently prov'd by this Authors assertion) the *Presbyterians* blame such Actions, and are not to be blamed for them. His citation out of Mr. *D. D.* Sermon, is Answered, as Another of the same persons above. He chargeth us that singly we condemn the proceedings of our party, But in meetings we approve them; this is a gross Calumny; if he can charge any individual among us with such disingenuous dealing, and make it appear in any particular Act, we shall blame such practices as much as he can; but that he hath not attempted. In what remaineth of this Section, tho' there is nothing of truth, yet the Author is secure from a Refutation of his Lies; because they are a bundle of Calumnies in general terms, without either instances, or
any

any thing that looketh like a proof. That the *Presbyterian* Ministers do either Preach so sillily as he saith, or are deserted by their *Disciples*, or even by persons of the best Rank and Understanding, is most false: And I am sure their people are generally of better Morals than they are who leave them. That we condemn making use of Books in composing Sermons; is false: We disprove Repeating of other Mens Sermons, as it is known some of their most eminent Men have done, and that ordinarily: But there is an other use of Books then Transcribing large parcels of them: If any of ours have done so, let them bear their blame; I am sure it is not so common with us, as it is with his own party. After all these falsehoods, he hath the impudence to say that *these things are too well known to be denied among us*: I appeal to all the Nation if ever they heard of most of his Stories, till his Book brought them to light; yea it is known among us, that many of them are down right Lies.

Our Author in his second Section (having laid so much against *Presbyterians* without Book in his first) will now make further work, and expose them out of their Printed Books, which every one may Read, and Judge whether he dealeth fairly with them or not. But even here his Candor will be found short of that which becometh a Christian; for he chargeth some things on the *Presbyterians*, on account of things written by Men who were as opposite to the Sober *Presbyterians* as to *Episcopal* Men; what is in others of their Books he doth often misrepresent. But the thing will appear more clearly in particulars, to be observed as we go along. The first he dealeth with is a Sermon of Mr. *William Gurney*; who was an eminent Servant of God; he hath now been Dead 20 or 30 years. The Sermon he saith is full of Curser, and he citeth one passage in it, which I am sure no *Presbyterian* will approve. He saith that Sermon is mightily applauded in the *WFF*. He is not ashamed to Reproach the Living and the Dead. For all that knew Mr. *William Gurney*, will avert that such horrid and rude expressions are not like to have dropped from his mouth. I have indeed heard of a Sermon that went under Mr. *Gubrie* Name; which was pretended to have been written from his Mouth, (but by some ignorant and unskilful person) and Printed without his Knowledge whether this may not be the Sermon he speaketh of I know nor; that Sermon I have never seen; and therefore cannot tell how faithfully the words are cited by our Author. And surely if the people in the *WFF* were taken with it, we should have heard more of it. I cannot meet with any person who knoweth any thing of it. His next citation we are little concerned in, Mr. *Walwood* was one of the *Full Preachers* who did not much favour the Soberer sort of *Presbyterians*; neither do I know the truth of what is alleged, having never seen that Sermon. He cometh next to some of the Sermons that were Preached before the Parliament (where he unmanly and calumniously Reflecteth on a person of great worth, and Honour His Majesties high Commissioner the Earl of *Adelvall*: others of them, which were also Printed, he taketh no notice of: He falsely (as well as in a wickedly scoffing strain)

Again asserteth that these Sermons were carefully kept from Malignant Hands: For they were exposed to publick Sale, and called in the streets, as other Prints use to be: So that every one who pleased might have them. That these Sermons, *Exal Presbyterian Government with Epistles due to the Gospel, as Christs Bride, &c.* is impudently asserted: He is challenged to shew where this is done: They commend *Christs Bride, Gods House, &c.* But do never give ground to think that they mean only of Church-Government, but evidence that they mean the Reformation of the Church, in Doctrine Worship, and Discipline; whereof *Presbyterian Government* is but a part, and not the chief part: These Preachers spake to a Parliament who had under consideration the Christian Reformed Religion, contained in the *Confession of Faith*, and therefore had good ground to put them in mind of the great weight of what was before them, though *Presbytry* had deserved no regard. What he citeth out of Mr. Spaldings Sermon is very applicable to what I have mentioned: Indeed if the Reader will allow all this Mans glosses on these Sermons, and think that they mean whatever he fancieth, they may be lookt on as absurd enough: But let this be observed once for all, that the *Presbyterians* never thought that the whole of the interest of Religion, nor the chief part of it, lay in the setting up *Presbytry*; yet they look on it as Christs Ordinance and therefore the setting it up is one thing that belongeth to building of the House of God: And if he can disprove this Notion of things, let him produce his strong Reasons.

He next doleth with Mr. Ruds Sermon: Where first he quarreleth with the Text, and from it observeth that "their (the Presbyterians) Texts are generally out of the obscurest places of the old Testament, where an intelligent Reader will laugh at his Folly, unless he can make it appear, first that Mr. R. is *Presbyterian* in general, or either that he always hath such Texts; or *Presbyterians* generally do as he did at this time, in chusing their Texts. 2. That *Isa. 2. 2.* is one of the obscurest places of the Old Testament. He next affirms that "Mr. R. taketh it for granted that the Mountain of the Lord, there spoken of, is expressly meant of Scottish Presbytry: How he can make this appear is hard to guess; for no such thing is said, or hinted or implied, in any part or passage of that Sermon: Yea nor is *Presbytry* so much as once mentioned, either expressly or by circumlocution in it, but what the Parliament is there exhorted to, is, to settle the true Religion among us, and to establish the Church in Purity: To which we deny not the setting up of *Presbytry* doth belong. It is then a strange notion that he hath, that to us, the only true Religion is *Scottish Presbytry*, but he thinketh his Tongue is his own, who is Lord over him. Let any Man read that Sermon, and compare it, with this Authors Marginal, and other Notes he hath on it, and he will find that the Man can find no way to reach it, but by his own Additions to it, nor by any thing brought out of the Discourse it self: And it may be observed that in that Sermon the Preacher did purposely shun mentioning our differences; but pressed in general a Reformation of the Church by Scripture, as

may

may be gathered from the Conclusion of his Sermon in these words. "I have
 "not in this Discourse been very particular, in bespeaking your care and zeal for
 "the things controverted among us: Partly because time doth not allow to in-
 "sist on such Debates: And partly, because I am confident they were Men cordi-
 "ally for the advancement of the Life and power of Religion, they would rea-
 "dily fall in to accord about the things that have been the matter of our dis-
 "rences. These considered all his quibbles against this Sermon will vanish like
 Smoke.

He useth this same quibbling way with Mr. D. *Williamson's* Sermon: Nothing
 that is in any degree to purpose he bringeth against it, save on passage. viz.
 "That Presbyterian Government is no light matter, it is an ordinance of God
 "the Royal Diadem of Christ; He was a Martyr on this head, for it was his dit-
 "ty on the Cross, *John. 19. 19.* Jesus of Nazareth the King of the Jews. A. It is
 evident that Mr. W. doth there (P. 17.) speak in the general of a Government in
 the Church: And that Christ was a Martyr for his Kingly Office, one part of
 the exercise of which, is to appoint a Government in his house: And if we can
 make appear (as hath been done by several) that the Government of the Church
 by the parity of *Presbyters* is that Government which Christ instituted: And that
 this parity is observed in *Scotland*; then it will follow that *Scotch Presbytry* (which
 he is thus pleased to vilify) belongeth to (tho' it be not the whole of) *Christ's Royal*
Diadem; and that they who would set up another way do usurp upon the prero-
 gative of Christ.

The Sermon that he next maketh his Observations on, and that from P. 45. to
 49 seems to be done (if his Citations out of it be just, for I have not seen this
 Sermon) by one of too hot a temper: And there are many things in it that the
 more intelligent and Sober *Presbyterians* do not own. Wherefore there needs no
 more be said in Answer to what he asserteth against us from that Discourse; only
 on his Margine he taketh notice, that Mr. *Rule* (for all along he is pleased to suppose
 him to be the Author of the Answer to the five Pamphlets) "denieth that it hath
 "been used to take Parents engaged, when their Children are Baptized, to the Co-
 "venant. Mr. *Rule* (or whoever be the Author of this Book) saith only, that
 this is not the common practice in the *Presbyterian Church now settled*: And I do joyne
 with him in that assertion. Neither do I know the contrary, as this Author impu-
 dently imputeth to Mr. R. The next Book he taketh to task, *the Hind let loose*,
 we also disown, as done by one who then headed a party who separated from
 almost all the *Presbyterian Ministers in Scotland*: So that I have no more to Answer
 of his Book till P. 71 where he blameth us, that "the Author of the Vindication
 "disowneth that Book, and yet it was never condemned by any publick deed of the
 "Presbyterians, A. Will this Author disown no Book written by an Episcopal
 Man, unless it hath been condemned by some publick Deed of their Church, I
 suppose he will not say so. No Church is obliged to condemn every faculty Book
 in

in particular: It is a sufficient general Condemnation of every error, that a Church do approve the truth, and do not teach any error. Before I pass from his Notes on this Book, I observe one Falshood twice asserted, viz., on the Margin of P. 56. and of 58. "That the late Assembly refused, at King Williams desire, to admit any of the Episcopal Clergy with them into the Exercise of the Ministry; and that they refused to receive them into any terms of Peace, and Communion. This I say is false; For 1. The Assembly were not suffered to bring in the Resolution of their Committee about that Affair, nor to determine any thing in it. 2. Their Committee had concerted terms of Communion with these Men, but they would come into no terms with the Assembly: For they refused to explain any one word in that Formula which they proposed to the Assembly: but of this a little was said before, and more afterwards may be said.

P. 71. He beginneth to deal with another Book, which he was pleased to make Mr. Rule the Author of; though it hath no name prefixed to it; with this Book he is very Angry, and doth what his witt and Malice (which are very disproportioned) can reach, to disparage the Author: That we do not much reckon upon; for we defend not Men, but Principles. If Mr. Rule were the Author of that Book, and if he had leisure for such work; it is like this Pamphlet had received a more exact Answer: The Book spoken of is, *The second Vindication &c. in Answer to 5 Pamphlets*. he giveth it a very slight Refutation, passing over the most material parts of it: And using his Critical skill about some few things which fall in on the By, or that he thought to have more advantage against. He beginneth with P. 125 of that Book: where the Author had said, that *none of the Ministers were Murdered by the Cameronians* (for his words are not faithfully here cited) he affirmeth that "the Author knoweth that Instances might be given of Ministers Murdered by them. This is false, for we all know the contrary and it is strange that this Author should be so confident in this, when he knoweth (if he read the Book that he refuteth any farther than here and there one Line of ten) that the Author doth in the very next Line challenge his Antagonist to bring any such instance. And this Man saith instances might be brought, but attempteth not to do it: What seemeth to be the proof of this confident assertion is a notable instance of our Authors skill in Logick: It is confess'd, (*postscript of 2d vindication*) that "some Men and Women invaded the house of a Minister, tore off his Cloaths, and "beat him on the Head and Legs, which looked but too like a design to Murder him. The consequent must be, E: they Murdered him: On this strong Argument he calleth the Authors Answers to what was charged on the "Presbyterians, a "Ridiculous disguising of what he could not deny: whether it be so or not, I hope Readers will judge, by comparing what is said *pro & contra*, and not take it on this Mans word: "That Mr. P. refused to Answer the Pamphlets, because he found "it impossible to speak any thing in their (*Presbyterians*) Vindication but "what all *Scotiana* knew to be false: This I say, is a bold assertion: Mr. P. ex-

pressed no such Reason for his Refusal : But this pretender can by guess, assign the most secret Reasons of things.

He undertaketh to shew that "in every page that Book aboundeth with Scurrilous Railings, Untruths, Contradictions, and Nonsense : And will charge these on the whole party, because they enjoined the writing of this by him who did write it : This is like our Authors way of Reasoning. I am perswaded that one shall not find so much *Nonsense* in all that Book as he hath here presented us with : For what Sense is it, the party bid such an one Answer such Pamphlets E. all the faults in the manner of Writing are the blame of the whole party : If our Author would make it appear that the *General Assembly* enjoined the Answerer to Rail, write Lies, Contradictions, and Nonsense, then indeed he spoke to the purpose : If not, these Faults, if they be, are only chargeable on the Author ; as the halting of the Horse is on his being Lame, not on the Rider : And it is Nonsense to lay the blame on them who are so innocent.

The first of these Accusations (which he insisteth on P. 73, 74, 75. is *Scurrilous Railing*. This he endeavoureth to make out, because Preface P. 1 he calleth Prelatists *the Seed of the Serpent* &c. let any one Read that Passage, and see whether either *Prelatists* be named, or the words can be drawn to signify either all *Prelatists*, or that party in general. It is plain that they who are spoken of are a party of Men (who it is like may be found among the *Prelatists*) who had alwayes disgraced the Church of *Scotland*, and do now bespatter her with all the Calumnies they can invent : The Pamphlets Answered in that Book, and this now under consideration, are a sufficient proof that such Men there are among them : Tho' we are far from thinking that all *Prelatists* are such : For some we know who differ from us soberly and maintain their Principles, not with such a Spirit as appeareth in this Pamphlet, but abhor such wayes, and are ashamed that their cause should be so patronized : This considered, all that he collecteth out of the Preface falleth to the ground : Men of his kidney, we say, use the stratagems of *Heathens*, *Papists*, yea that they do the *Devils work* ; and what followeth : if he can disprove this, let him do. What he saith of the Authors of their late Books being charged with some ill things P. 73 if they be not retracted by the Author of that Book, shall be disowned by us all, if they can be made appear to be either false or unnecessary truths, who could shun calling these things *Lies*, *Misrepresentations*, &c. which are manifestly such, and made appear to be such : let any impartial Reader compare what is said of these Pamphlets with the passages to which they are applyed, and we are not afraid to endure his Censure. We know *Moses* could be provoked : The Apostle *Paul* spake harsh words to one who endeavoured to *Perverse the right wayes of God* : And our Lord himself called some Men a *Generation of Vipers*. What he observeth out of P. 21. that it is said, that the *Prelatical party* is eminent for *Spite* is a Misrepresentation, like what hath gone before : It is said of his party, that it is a degenerate sort of furious Men. that are

a Reproach to either *Episcopal*, or any other party they own: And truly though i had not been said, this Book is a proof, that such Men may be met with in *Scotland*. The same is Answered to what he objecteth out of P. 25 where *Episcopalians* are not so much as mentioned. What he citeth out of P. 51 I do not find, if I knew where else to seek after it, I should consider it: But if the Author he dealeth with have spoke so Reproachfully of any worthy Man, whose words are not manifestly such as he calleth them, let him bear his own blame: I wonder where the Contradiction lyeth between P. 146. that our differences are irreconcilable without the yeilding of one party (these last words he leaveth out) and P. 1. they own the same Religion with us: May not lesser differences be irreconcilable as well, as greater? Are not many differences in Philosophie irreconcilable, and yet the persons differing may agree well enough, tho' not about that thing. Out of P. 168 he citeth these words *Prelatists spend their Short Glasse*: Whereas the words are *his party spend* - - - if this be fair dealings, let the Reader judge. What is said of a *Snarling Car*, P. 191, was but the expression of a just Indignation against a most vile Reproach cast on a person famous in his day in all the Churches, now when he hath many years been in Glory, what he ranteth with (while he chargeth Ranting on others) throughout P. 75 is not worthy of an Answer.

P. 76, He falleth on another head of the Faults he findeth with that Book: Whether it be the *Falsehoods*, or the *Contradictions* of it, is not easy to discern, he doth so jumble things together, but I shall take things as they come to hand. We disown that principle on which he saith much of that Book is founded, *Deus you have been done by*, he might see (*sed imprudens in Animum ne possit cernere verum*) that that very Book doth blame the *Rable* who did to others, but a (small part of what they had suffered from them: And if it do at any time excuse them by their sufferings, so far as to say, that they were to be pitied, and that it was but suitable to humane infirmity: I hope this is far from establishing such a Principle as he mentio- neth, or from building on it; neither is their any (much less a shameful) Contradiction here, or at every turn: It is rather a shameful Ignorance of the nature of a Contradiction to assert this. If *Cameralians* be, sometimes called *Godly*, and sometimes *Wild and ungovernable*: A Contradiction is easily shunn'd, unless both propositions were universal: which neither is nor can be alledged: There are of both sorte among them: And we deny not but some degree of Wildness may consist with a degree of Godliness, though it is to be Lamented that they should meet in one person: It is not easy to determine what degree of Sinfulness (especially, that which consisteth in, or floweth from Error in the understanding) may consist with the least degree of Grace: Hence we have Charity to some *Episcopal* Men, who we think have made very foul steps. Another Contradiction he either findeth or maketh, in, *Treating the Adversaries as Brethren*, and at the same time calling them *the seed of the Serpent, Devils, Drunkards &c.* What is more

obvious to them who will understand, than that it is the *Episcopal Party* whom we own as Brethren, and would gladly engage to an Union with us, on good Terms: And yet there is a Party among them (especially of their late Writers) who deserve all these Epithites that are alledged to be given them (only they were never called Devils in that Book) save that his work of false Accusing is ascribed to them; and if he pleaseth to draw this Consequence, they are false Accusers, &c. Devils, we shall not reclaim: Yea, it is no inconsistency to treat these Adversaries civilly, and yet tell them what they say or do amiss, and that in plain and proper Terms.

Another great Contradiction he bringeth, P. 77. "I build not on Hear-say or common Fame: And I take many of the Matters of Fact from others: And the veracity of my Informers, not mine, is pledged for them. I wish this Author would study *Logic* before he would undertake to write Books any more. Where is the Contradiction between not asserting any thing on common Report, and building on a particular Report or Information: A Judge will not pass Sentence on a common Report. "I have heard; and it is reported, and an unnamed person told me so; which is the strain of the Pamphlets Answered by that Book: And yet he giveth a Decree on the testimony of particular Witnesses; tho' he hath no personal knowledge of the matter of Fact. And why may not one who vindicateth others from false Imputations, disown the one way of procedure, and yet make use of the other? It must likewise be a Contradiction with this Learned Author, "That we do not interpose in the Affairs of the Church of *England*: tho' some of them have meddled with ours beyond their Line; and yet we call them *Superstitious*, *Popish*, &c. Hath he so little Wit, as that he cannot distinguish between telling our Opinion of a Way, and meddling in the Affairs of them of that Way: the one is matter of Opinion, the other of Practice. We think the *Popish Way* is wrong, but we manage no Intrigues to pull down the Triple Crown; we leave that to them who are called by God for that work: Some of the *Church of England* have Consulted, and Contrived with our Enemies in *Scotland*, how to disquiet and over-turn us: We have done no such thing toward them. His Contradiction on our asserting, That the Covenant only Bindeth us to concur with *England* when called by them, in the Reformation of the Church, is his own, none of ours: And will be despised by impartial Readers. He maketh it also a Contradiction, That *King James Abdicated the Government*, and that *The Nation took away His Royal Authority*. It is just such a Contradiction as to say, That a Man deserteth his Wife, and will not dwell with her; and therefore she obtaineth a Divorce by Course of Law; but these high Points I unwillingly meddle with. That the Book he Refuseth sayeth any where, "That we owe no Allegiance to *King William*, but in so far as he supporteth Presbytry, is denied: I wish he had cited the Page where such words were to be found. This will no way follow from what is cited out of the Acts of the Convention of Estates.

For *Episcopacy* may never be restored, and yet *Presbytry* not supported. What he is angry with, as reflecting on *Hereditary Monarchy*, the Estates of the Nation must answer for it, not the Ministers of the Gospel.

Another Contradiction he fancieth, P. 79. it is said in that Book P. 36. *Parag. 11.* "Most of the *Episcopal* Ministers (the words are, most of them who went out: For very many *Episcopal* Ministers neither went out, nor were put out) were put out by their own Consciences; for they deserted their Charges without threatening, sentence or Compulsion. And yet P. 26. it is owned the *Presbyterian* Rable did persecute and drive them away. A Child could tell him that there is no incoherency: for some left their charges the one way, and some the other way. But what most angereth him is, that it is said, "these things were in an *Interregnum*. Which he saith is impossible in an hereditary Kingdom, where the King never Dyeth. Whether the Author of the *2d Vindication*, spake properly in this, let Lawyers determine: I will not judge in such matters: But I am sure there was then no exercise of Government; either in the State, or in Church, which could take course with what was amiss; and if the King cannot Die in Law; how another could be set up, let the Estates of the Nation inform this bold Asserter, by defending their own Deed in a way suitable to their place: If our Foundations may be thus shaken, *Impius*, at the pleasure of Private Persons; and K. 7's. Interest so plainly, and publicly pleaded for, under King W. the Government is in no safe Condition. It is said *2d Vindication*, P. 26, "the oppressed people having *Potestatem*, tho' not *Potestatem*, it was not to be wondered at, that they relieved themselves: Whence our Author very wisely observeth; "it is no new thing for *Presbyterians* to think power a sufficient Call to Act Illegally: As if these were Equivalent Terms; it is not to be wondered at, if such a thing be done: And there is a sufficient Call to do it: The one importing no more, but that there was Provocation; which we affirm that the *Rable* had, The other that they had warrant; and that they did well in what they did: Which was never Asserted in the Book that he Refuteth; but often, and expressly disowned.

He doth indeed make a real Contradiction (which it seems he behooved to do; for he could find none) whereas he saith that P. 61. it is said, "in *Galloway* the Incumbents were generally driven away: And yet elsewhere, they deserted without Threatning, or Compulsion. The strength of this Contradiction lieth in his leaving out half of the Sentence that he citeth (by the like means he might make the Scripture speak Blasphemy: And so the Devil cited it when he tempted Christ to cast himself Headlong) the Authors words are off in *Galloway* the Incumbents were generally driven away, or Deserted. We have next P. 80 a horrible Contradiction: it is said P. 34 "That the Rable went away from Mr. *Skinner's* House after they had Eaten, and P. 27. they took the "Poors Box by force out of the House of Mr. *Russell*, and yet it is said P. 29, "that

that they are misrepresented, when it is said that they did Eat and Drink at the Expence of them whom they Rabled: And that all the Reports of them, give account of their not laying their hands on the Prey *Est.* 2. 15. At Mr. *Skinner's* House, they did Eat at the Invitation of the Mr. of the Family: Neither did they any violence to that Family; both which are expressed in the place that our Author citeth: But it was not fit to take notice of these Circumstances, for it would have spoiled the designed Contradiction: If he can instance, where they took Meat or Drink by force, than may he Glory in a Contradiction, at least a Falsehood. For taking the *Poor's Box*, it was not laying hand on the Prey; for they offered Security, that the Box, and Money and other Utensils of the Church, should be safely kept, and restored to them who should be concerned in that Church: But this also must be overlookt for the former Reason: If he can make it appear, that they put any of these Goods to any other than the proper use, or disposed of them to themselves, he should say somewhat to the purpose.

Yet another Contradiction, P. 80 it is said 2 *Vind.* P. 145. "it is better that *England* and *Scotland* be not united, than that the Institutions of Christ should be thwarted; And yet it is said, may not two Nations Trade together, and be Governed by the same Laws: And yet bear with one another, as to Church ways? I confess my shallow wit cannot reach a Contradiction in these two Assertions. The Author is there Answering an Argument brought why *Episcopacy* should be the Church Government of *Scotland*, because without it we can not have a National Union with *England*; and he bringeth these two Answers; either of which is sufficient. If he think that the Author of the 2^d *Vindication* meant, that *England*, and *Scotland* might be united in Trade, and Civil Government; and yet not so united: Than certainly, either that Author or this, must be a very Dunce. On this occasion he asketh; "may not the West of *Scotland*, and the other parts of that Kingdom Trade together, and be Governed by the same Laws. And yet the West not impose their Kirk ways on the rest of the Kingdom: And here he Triumpheth, with a *Response* *Gilberte*.

Some will think this fine Notion no great matter of triumph; but rather it exposeth the meanness of the Authors understanding. I hope he will accept of a rational Answer, tho' it be from another hand than Mr. *Rules*, whom he there insulteth over. I say first, there were no inconsistency, nor would imply both parts of a Contradiction, if *Presbytry* should be in the West, and *Episcopacy* in other parts of the Nation: tho' it might breed much Confusion; and were an irrational settlement, *Scotland* being one National Church, 2. The Reason why the same Government should be settled all the Nation over, is, because there is but one Government instituted, or warranted in Scripture. If our Rulers had other grounds for this determination, these do not weaken, but strengthen this. 3. It is false that the West imposeth on the rest of the Nation: The Law hath settled the same Church Government through the whole Nation; and it is not in the West only that that Government is desired by Ministers and People. A-

Amidst his pretended Contradictions he findeth 7. 81. some other faults; with this Book, that it saith *P. 151*, *Presbyterian Government was settled by Christ*: And this he doubteth "whether it be an Oath, or not: but saith, that it is an Oath is "most natural to the words. An intelligent Reader will wonder how such a Construction could be put upon such words by one whose wit is not a wool-gathering: But his wonder shall be increased if he shall Read the whole passage out of the Book it self, which is, "we desired to meet for other ends, than settling the Presbyterian "Government, we know it was settled long before by Christ as his institution: But saith he would disprove the truth of this assertion which he endeavoureth by two Topicks, well suited to the size of his Learning: The former is, he setteth down a most Ridiculous parcel of Arguments against *Episcopacy*; which he saith, *is our ordinary Cant*: Can he produce any Author among us that ever used such a way of a Reasoning? And this he is obliged to do, seeing that which he professeth to be now on, is, to give some expressions out of their Printed Books, as the Title of this his second Section beareth: If the meanest of our party should talk at that Rate, we would sharply Rebuke them: If there be not on our side found stronger Arguments against *Episcopacy*, we shall yeild the cause. If he cannot tell us where these passages are to be found (as he hath not done) I leave to the World to pass a Judgement on his Conscience and Honesty; I take notice of two things that he observeth, before I come to his other mighty Argument. One is, "we "never call the Apostle *St. Paul*; because he never Swore the Solemn League "and Covenant: This is to talk Ridiculously, I will give him better Reasons for this our Practice (tho' we can bear with them that do otherways than we do) one is we usually give that Glorious Instrument in the work of the Gospel, a more peculiar Title than that of *Saint*, the *Apostle Paul*. Every Good Man is a Saint; and every one Canonized is called *Saint*: But every one is not called an *Apostle*: Again the Title of Saint before the name of any person doth (in the Popish Church from whence we derive this Custom) absolutely depend on the Popes Canonizing that person, as that of *Sir* prefixed to ones name, on the Kings Knighting of him. They do not call a Man *Saint* only because he lived a Holy Life on Earth, and is now in Heaven: For then *Moses*, *Aaron*, *David*, &c. should have this Title prefixed to their Name, which the Men I now debate with will not allow; nor do they practise it. Farther it may be made appear that the Primitive Church did not thus *Saint* Men, but when she also Worshiped them, and their Relicks: As the Learned *Mede* Comment. in *Clav. Apocalyp* sheweth out of *Sursos* in 7. 6. No: 28. "That when from Council. *Constant*; under *Constantin*: *Iconomach*: "Some were sent to convince *Stephen* the Monk, he accused them, that they "had banished the Name of *evangel*, *Saint*, and would have these Holy Men called "only Apostles and Martyrs: And *Cedrenus* telleth us, "That the same *Constantine* made an universal Law (which, saith *Mede*, was no doubt according "to the Sentence of the Council) that none of the Servants of the Lord should

"be

"be called Saint, but that their Relicks, if found, should be neglected. Hence
 some will infer, that the use of this *Prophen* began with *St. Worslop*, though
 afterwards it was confirmed by Canonization, as *St. Worslop* also was by the *Pope*;
 and therefore they ought to be laid aside together. It is true *Mr. Mede* labourerth
 to appropriate this Prohibition to the word *ayin* as signifying the honour of *Inter-*
cession. But I would gladly know what other Epithete, which can be translated *St.* they
 put in the stead of it. Neither do I find ground from any good Author that ever *ayin*
 signified an *Intercessor*. But enough of this Digression, which is sufficient to excuse
Presbyterians, in this matter. Another thing I note on this first Argument of our Au-
 thor, that he saith, the Author of the 2d *Kind*. from these (*viz.* the senseless Discourse
 that he had framed for us) and such like Arguments: "Allows no Church, but the
 "Presbyterian to be of Divine Institution; and unchurcheth all the Episcopal
 "Churches; while yet he denyeth not Papists to be lawful Ministers. The ab-
 surdity of this Allegation is manifest to any that have Read the Book he
 mentioneth; for from the beginning to the end of it, neither any of these
 Arguments, nor any such Arguments are mentioned, if he can point
 to the place where they are to be found, I shall bear what blame he
 pleaseth to affix upon me, on this account. The Conclusion also, that he draw-
 eth from these, and such like Arguments is falsely, and Disingeniously ascribed
 to that Author: For no such Conclusion is to be found in his Book; we ever ac-
 knowledged *Episcopal* Churches, to be true Churches, and their Ministers to be
 true Ministers. His other Argument is, "if he can but refute the Learned Dr.
 "Pearsons Defence of *Ignatius Epistles*, or shew us any authentick record, or re-
 "ceived Antient History, that Presbytry was ever the Government of the
 "Church; than we shall yeild the Cause. If he will not be of our Opinion
 without this condition, let him even enjoy his own: For all that can be demanded
 that way having been abundantly done by several of our Persuasion: neither
 that Author, nor I, think it with our while to essay any thing farther for the sake
 of such a pitiful Pamphlet as this: But if he will please to Answer what our Men
 have Written; it is like what he bringeth may be considered. It had been as-
 serted by some of the Pamphleters Answered in the 2d *Kind*, "that in stead of
 "14 Bishops, 60 were set up to Rule the Church: And he is pleased to call the
 Answer to this, *Quibbles*, but thinketh not fit to give any return to what is said
 in disproving of that absurd Assertion: And so the whole of it standeth in its intire
 strength: only he affirmeth that "all there said dependeth on this Supposition,
 "that the Parliament is the Church, because that the Parliament put the Govern-
 ment into the hand of those 60. It is strange that this Writer will needs have
 the *Presbyterian* Ministers, and Elders in *Scotland*, when the Government was
 settled by Parliament to be but 60. Where in the Book he pretendeth to Answer, it
 was told him that their Representative, the *General Assembly*, consisted of 116
 Ministers, and 47 Ruling Elders; and nothing said to disprove it: But some
 will

will keep to the Conclusion, let the premises be what they will; We are far from making the Parliament the Church: The *Presbyterians* had intrinsic Power to Govern the Church, and what the Parliament did was no more but allowing the Exercise of this Power, and adding their civil Sanction to it. P. 82 P. 83. He is very Angry with an Assertion, that *We are for Moderation*; and on the contrary he bringeth a multitude of Accusations against us, partly false, and all of them abundantly answered, as of old, when things were recent, so lately in the 1st and 2^d *Vind.* To which Answers he doth not pretend to Reply any thing, but confidently repeateth the former Imputations. It is in vain to debate with Men of this strain, or to Answer what they say: I have seen some Scolds so insilt, in spite of all Reason that could be brought against them: But for Men pretending to Learning to use such a Method, is not usual. He speaketh P. 83. of an Answer given in 2^d *Vind.* P. 157 about a Protestation given by some Presbyters against the King, and some Acts of Parliament. I have lookt over that Page, and some before and after it, and can find no such Passage: and therefore must leave it till he give us a more distinct Information about it. He findeth (as he fancieth) a plain Contradiction; That it is said *ibid.* "That the fatal Division about Protestation and Remonstrance was not so much as mentioned among us: And yet "it was moved that some of the Sentences of the Remonstrators should be taken off. What was moved in the Assembly was, That some Brethren had been deposed in the time of our late Differences, and these Sentences were taken off by other Judicatories, that this might be confirmed by the General Assembly, which was done. Is here any reviving of these Differences: If he Childishly lay the Stress on the Word [*mentioning these Differences*] he may know that old Debates are said not to be mentioned, when they are so pite, not contended about, nor do divide the Church into Factions; though they be discoursed of, as things that once had a Being. He quarrelleth P. 84. with the Constitution of the *General Assembly*; but will not be at the pains to Answer what hath been answered to either himself, or some of his Brethren, making the same objection, in their former Pamphlets. It was a *General Assembly* of the *Presbyterian Church*, which had the ruling Power by Law, as it always had a Right to it by the Gospel: if he had proved that *Fasting on the Lord's Day* is making bold with it, he had spoken somewhat to the next purpose he falleth on; or that he could shew that Feasting is necessary on the Lord's Day, otherwise what he bringeth is not *ad rem*. What followeth P. 84, 85. about *Purging Work*, is a piece of Boobyry, and a taste of the Mans Spirit and Skill in Reasoning: For what he addeth about *Compliers with Episcopacy, professing Repentance*, we do not controvert: Only it is seen since that time, that others have followed the Mans footsteps, of whom, he speaketh.

What remains of his Observations on that Book is, partly about the Witnesses that are brought on both sides, for the matter of Fact in Rabbling. It was alledg-

ed in the 24 *Find*. that the Witnesses to attest the *Rablings* were generally the persons Rabled: We not only derogate from their Testimony on this account; but we disprove what they affirm: On the other side, they are mostly other persons and if he can disprove what they testify, we shall, so far yield to him. For his *Gentry*, or *Ministers* who are not parties in that particular; we never rejected their Testimony; except when he telleth us a Gentle Man, or Credible person, said so and so; but we must not know who he is, nor enquire whether he said it or not. He next hath a long harangue to Ridicule Mr. Rule; (whom he will needs have to be the Author of that Book) as commending himself, and that pretty odly. For his Vindication I recommend it to any who in this would be satisfied, to Read the Book, as, to these passages Where he will find half Sentences, or passages dismembered without the *antecedentia & consequentia*, to give the whole an odious aspect. next that what was said (whether by himself or another) was *Defendendo*: Or in defence of a Brother, who was (in these things) Reproached, and through his side the Cause that he owned was exposed the Apostle *Paul* is a precedent in that Case *sileat magnus, compare parva*. If the wrong numbering of the pages be taken notice of for the Readers better direction, This cannot escape our Authors Critical Eye; but must be placed among the Faults of the 2d *Vindication*. When he begun his Censures on this Book he promised (*magno hiatus*) to find, in every page, *Scurrilous Railing, Untruths, Contradictions, and Nonsense*: For the 1st, and 3d, he hath tryed his skill; but I hope without success: On the 2d head he hath said little; but for the 4th, tho' that be the Talent they confidently ascribe to all *Presbyterians*, he hath not so much as attempted any thing. It were well if this would make them more Modest in their Censures of us.

Mr. Meldrum is the next person he dealeth with; whose letter (annexed to the former Book, containing a vindication of himself from the false aspersions cast on him in the Pamphlets this Author would fain say something against: But findeth little matter for his Wit, and Malice to work upon: The 1st thing he quarrelleth is, a Complaint that the Pamphlets which Reproach him are spread in *England* and hardly to be found in *Scotland*: Which he excuses, because they have not the Liberty of the Press, nor importing such Books: And that some of them were taken in *Berwick*. A. These of their Railing Pamphlets which have been imported were never challenged; none ever came to trouble for them, tho' we well know who brought them into the Country. The Books taken at *Berwick* were some Copies of a piece against the Civil State; and striking at the Foundation of the present settlement. It was not *Presbyterians* that arrested them; but those in chief Authority under the King, who are are not all *Presbyterians*: Next he blameth Mr. M. for calling the Covenant a *Sacred Oath*: against which he Raileth, but doth not argue. I hope the want of the Kings Authority could not make the matter of the Oath to be bad, if it be otherwise good. Neither did the

the Covenant want the Royal Authority. The National Covenant was signed by K. 1. and by C. 2. and the League and Covenant also by the latter.

Again it is said by Mr. M. that the *submitting of some to Reordination is Scandalous*. All that he hath in Answer to this is, *some of the Reformed French did submit to it*. E. It is not Scandalous. If this be a good Argument, I could tell him some of the French Protestant Ministers, and those of the most Eminent that came to England refused to submit to it. E. It is Scandalous; His account of Subscribing a Paper that was said to be the Oath of Canonical Obedience, our Author is pleased to call *Shuffling and Shifting*: And this is all the Refutation he thinketh needful to to that Discourse; and so it standeth in its intire strength. That *he lamented and yet continued in his Canonical obedience*. Is an invidious Representation. He Lamented his signing of that Paper: he did nothing but what he thought himself obliged to, though he had never signed such a Paper, which was not formal Canonical Obedience; but performing of these Duties that his office obliged him to, tho' there had been no Bishop in the World. He putteth off all the rest of this Letter and the Book in which it is, by telling us it needed no Answer; whether it be so or not, let the Readers judge.

He now undertaketh another Antagonist, the famous Learned and Holy Mr Samuel Rutherford, who hath now a long time been, I hope, in Glory: And whose fame shall remain in the Learned World, when the name of such an One as this Scribler shall Rot. Among the many excellent works of that Author, he singlet out his Letters; which were written on several occasions, in a familiar (but most Heavenly and affecting Stile) to private persons, some of them but of ordinary Capacity, tho' of eminent Piety: And without any design of being made more publick then between the Writer and Receiver. These were many years after his Death collected, and printed by a great Honourer of Mr. Rutherford. In these Letters there are many passages that are expressed in words not very Common but very apt and significant, and many homely similitudes are used; but these most plain and expressive of the thing designed. But I challenge this *Momus*, with all his Critical skill, to shew any thing in them that is unsound, that is derogatory from the Majesty of God; or the Glorious Excellency of our Redeemer; or that tendeth to corrupt the Soul; and not to engage it to Christ, and to the way of Holiness. There are indeed many passages unintelligible by two sorts of persons, viz. by English Men, who are not thoroughly acquainted with our Language: And by Men who are unacquainted with the Exercises of a believing Soul, and its Communion with God in Christ, which I suppose gave the occasion of this Writers Laborious transcribing these passages. There are many who speak Evil of the things they know not. Let them who are acquainted with the Mystery and power of Religion, consider these Letters, and I am perswaded that, so far as they understand the Language they are written in, they will have other thoughts of them than this Author hath. In the end of these citations,

our Author hath one short observation, which if he will believe it (and we have his word for it) will make all these Letters most absurd: that is P. 95 all that is meant here by Christ, is *Presbyterian Government*: If *Presbyterians* know, nor mind no more of Christ but that, Let them be hiffed at and abhorred by all the World; can the Man who uttered this word have any regard to Conscience, or Credit? Is he to be lookt on as one who understandeth what he readeth, or careth what he saith? And not rather as a prophane Mocker whose *Bands shall one day be made strong*? No.

He concludeth this Section with our Principles about Civil Government, which he proveth out of some passages in publick Papers in time of the late War between King and Parliament. These were the effect of the unhappy differences, that then were; which were managed by Statesmen, and these not all *Presbyterians*; and the Church, that was drawn along with them, did not consist of *Presbyterians* wholly (tho' that was then the publick profession) as did appear when *Episcopacy* was after set up. What he citeth out of the *Hind let loose*, and *Jai Pauls*, we will not Answer: For these Books were never owned by all, nor the generality of the more judicious *Presbyterians*.

I now proceed to his third and last Section, in the former of which he hath made a Collection of Notes of Sermons; and in the latter of passages in Prayer said to be uttered by *Presbyterian Ministers*. I join these Sections together, because they contain things of the same nature, and the Answer to them is the same. To examine all the particular stories here set down (considering to what distant times and places they relate) would take much time, much pains, and also no small expence for intelligence: And when all this were bestowed, the result would not be, *Open a pretium*; tho' we should find all to be Lies; for many of them carry their improbability and falsehood in their face, and will be believed by none who is acquainted with *Scotland*; nor by Strangers who have not enslaved their Credulity to a party, whose work it is to disparage their Opposits, and to get esteem to themselves, by *Lies* and *Forgeries*. Nor can the impudence of this Author, expressed P. 116, in his asserting the truth of what he hath written, be able to impose upon judicious and unbiassed persons.

I shall not say, that all that he hath here narrated is Lies, and pure Forgeries; (tho' I solemnly declare that I know not any one passage among them to be fully true, as he relateth them; nor can I meet with any person who hath such knowledge of them) for I know there are among us some who are not so polished as they should be, who may be guilty of some expressions that are rude, unexact, or too coarse, or bald, and unbecoming the gravity and greatness of Gospel Truths. But I gladly would know what party of Men are, or ever were in the World consisting of so many Individuals, among whom some such might not be found. I am sure the *Episcopalians* cannot pretend to it; if we were disposed, so to employ ourselves (but we abhorre to rake in such a

Dunghill) we could muster up as long a list of passages unbecoming the Gospel, and that without *Lying* or *Forgery*; I do not say we could equalize him for vile and absurd Stories: For I do not believe that it is incident to Men who bear the Christian name, or that ever steep into a Pulpit in *Scotland*, to speak some of the things he here relateth: and therefore we will not vie with him in the Talent of Writing at this rate. But we could make it appear that his party hath no cause to Glory over ours, in the matter of freedom from indecencies in Preaching and Prayer. Wherefore it is evident that the tendency of this part of his Book is to expose his Nation to the contempt of Strangers; yea to make the work of Preaching Ridiculous to a profane, Atheistical Generation who already misregard it.

The Stories that he with the help of a Cabal of the same spirit with himself hath collected for P. 116. he mentions in the *Collectors* of these Notes are not all like absurd, some of them being horrid Blasphemies; others Ridiculous Nonsense; some false Doctrine: Some scurrilously obscene; and there are some which have no other evil in them, but that the manner of expression is undecent, and too mean. So what is here narrated is not equal, as to truth or ground and occasion given for such Stories. Sometimes he disguiseth what was truly said, and purseth it in another dress, to make it Ridiculous or absurd: others he maketh up, by tacking 2 or 3 passages together, which might be spoken at diverse times, and diverse occasions, and little harm in them: but when blended into one, they appear odd and become unfavoury. Others again are pure fiction, and no occasion given for such Report: but the wit of the Cabal is both Father and Mother to them, and this Scribler is the Midwife at least. If I give a few instances of this kind, and bid him (or any else) defiance to prove them by any credible Testimony, I hope the Reader will think his whole Collections sufficiently discredited, and this part of his Book refuted. I give for instances two Stories of Mr. *Kirton*, P. 107. another of his P. 107. and of Mr. *Kennedy*, *Ibid.* also these of Mr. *Arskine*, and Mr. *Kirton* P. 108. and one of him in the top of P. 110, and the last two of him P. 111. that Prayer of Mr. *Blair* P. 113. and especially what the Author affirmeth that several in the Meetings-Houses of late have made use of the same expression: That Prayer ascribed to a head of a Colledge, P. 114. and that which followeth, beginning, *Good Lord what have ye been doing &c.* That Prayer about the Election of Parliament Members at *Edinburgh*, P. 115. and the last of Mr. *Arskine*, *Ibid.* that of Mr. *Rule* *Ibid.* that Prayer of the Minister at the Dissolution of the Assembly: I might mention abundance more of them, which are as false and groundless Forgeries as ever were uttered by any Tongue: But these may suffice for a taste of the honesty of this Author, and his Collectors.

What followeth in the last page sheweth to what an height of Boldness one may come in averring known falsehoods, when he is left of God, to invent and spread them. Hence this Author hath the Brow to say, these are but a few of "many thousand instances and that these are daily used in their Preachings and

Prayers: Also, that though Strangers will hardly believe these, yet they who are unfortunately bound to converse with them are justly sensible that all is true. And that many of the worst expressions are purposely left out: And this forsooth, under pretence of tenderness to offend the Ears and Eyes of Modest Readers, (O horrid Hypocrisy) and that thousands in Scotland of the best Rank and Reputation are ready to attest these. Also, that Presbyterians will not deny what they so much Glory in, viz. This extraordinary way of Preaching and Praying, which they think an excellency and perfection, and call it a Holy Familiarity with God; and a peculiar privilege of the most refined Saints. Not one word of truth is in all this: The Presbyterians are so far from Glorifying in such Praying and Preaching, that they abhor it, and Judge, that they against whom such things can be proved, ought to be severely Rebuked for the least of these: And for others of them, cast out of the Ministry and no more be suffered to profane so Holy a Work, as Preaching is.

APPENDIX

OUR Adversaries are not satisfied to Reproach us at Home, and in England; but it seems have made it their Business to misrepresent us all the World over, as far as the publick Intelligence can reach: Therefore have they prevailed upon the Simplicity and Credulity (if it may not be imputed to a worse Quality) of the publick News-man, who writeth the *Monthly Mercury* in his News for April 1692; first to belie, and then to rail upon, the *Presbyterian Church of Scotland* with open Mouth: The former in his Historical Part, the other in his Reflections, P. 147. and 149. If this Writer be ignorant of the unhappy Division, and Difference of Parties, and Sentiments that are now in Scotland, such ignorance rendereth him unqualified for his Undertaking: If he know these things, he must either be strangely byassed to the one side (and that side that every one knoweth is not generally inclined to the Interest of King William and of the United Netherlands, but rather to that of King James and of France) or he is wonderfully receptive of whatever is told him: None of which are proper Induements for an Historian; especially such an one as maketh so bold with all Affairs, Sacred and Civil, as to subject them to his critical and decisive Conclusions, and who so Magisterially passeth Sentence about them. If what he writes about *Scottish Affairs*, in the places above mentioned, be duly considered, and if Men will receive due and impartial Information about them, it will be enough to discredit all that he hath written; unless he make a publick Recantation of the Injury he hath done to a whole Church and consequently to the Authority of King and Parliament, who

This was written long before his Death.

have thought fit to Own that Church, and Establish her by Law) which hath deservedly been famous among the Churches of the *Reformation*; To receive all his Informations from one side, and neither to consider the probability of the matter, nor to hear what the other Party hath to say for themselves, is such a Conduct as is intollerable in one who pretendeth to inform the World of the Truth and Certainty of all Occurrences.

I intended farther to expose this Author, but hearing that by his Death we are out of hazard of being Injured by him a second time, I onely shall give a true Account of what he hath misrepresented: And for some other Reasons I shall forbear a more full narrative which once was intended. He saith P. 147. "That a Synod of the Presbyterians in Scotland, met (I suppose he meaneth of the General Assembly, which was indicted by Royal Authority, with consent of the former Assembly, which begun at *Edinburgh* January 15. 1690) "that they came to some Heats in that Assembly; so that the *Earl of Lothian*, finding their Heats increase, dissolved the Synod. Here are two palpable Falsehoods in one Breath; One is, That they came to Heats in that Assembly; and that these Heats increased. Nothing could be affirmed with less semblance of Truth. I believe seldom have so great a body of Men met about so weighty and difficult Affairs, among whom less did appear that could be called Heat. They had no Heat with the Episcopal Men, who made Address to them; but treated them with all Respect and Civility, (which they themselves did publicly acknowledge) tho' they could not yield to what they demanded, for good and weighty Reasons, which they gave for their determination. Neither was there any Heat among themselves, but did Brotherly debate Matters in the Committee, and concluded on what Course should be taken: In the Assembly it self, the Matter was not so much as debated: The Opinion of the Committee not being brought in before they were dissolved. The other Falsehood is, That the *Earl of Lothian* dissolved the Assembly on account of their Heats. This is so far from Truth, that his Grace never complained of any Heats, nor mentioned any such cause of his dissolving them, but only that they had sat long, and had not brought their Business to a period. There was indeed some confusion at the dissolution of the Assembly, by a Cry that was raised in the House: but that was the effect of the Dissolution (or rather of the manner of it) not the moving Cause.

The Mercury doth farther Injure the Church of Scotland, in the Remarks that he maketh on his own false History: Calling the Presbyterians "A Terrible sort of People, that for the most part we find nothing in their Assemblies but Dissension, Discord, and a Spirit of Persecution. No Answer is fit for such an indefinite Charge against a whole Church, but to deny the truth of it; and bid defiance to her Adversaries (whose Tool this Man was) to prove what they libel against her: Every one will see that this pitiful Historian hath brought nothing that can bear such a Conclusion. It is also too great Impudence and Perulancy for a Stranger to talk at this rate, against a Church so much honoured by all Learned

Learned and Good Men, who have known her, or her Principles and Way; and
 that in so tender Ground, as the Information of her sworn Enemies: And when
 I consider how often he has given (which is wholly false) if true, could not
 answer to what severely such a Confession: What if they had unanimously re-
 fused Communion with what of Men who had kept out of the way, and who ge-
 nerally had so heavily persecuted them? Is this the whole of their Affairs in
 these Churches? Make they no good use? Do they nothing for heading down
 Sin and advancing of Holiness? He went amongst them to the *Pricks of Spain*,
 and still, *They would not sit in Judgment of they were not restrained.* If
 the *Presbyterians* and *Puritans* be in this case, the best of Men shall be made as
 black as I, by such baseless Libellers. Can he tell us what is in our way
 that is the *Impious Tribunal*? Whom have we Imprisoned? Whom have
 we Burnt, or *Whom*, or *how*? What Civil Punishments have we inflicted?
 Or have we *Condemned* any person for Truth? Or forced any to tell the secret
 Thoughts of their Heart, and then taken their Lives for them? But why do I
 take so much notice of his Sins against us: It is also spent out against *Pres-
 byterians* in *Germany*, and these in other places as well as *Switzerland*. What Religion
 he was of for his Principles, I know not; but I am sure in this Narrative, and
 Censure, he hath not shewed a Christian Spirit. How odiously doth he com-
 pare the *Presbyterians* in *Switzerland*, and them who adhere to the *Synod of Dort*
 in the *Netherlands*, with the *Bishops and Clergy of Rome*. Did ever either of
 these endeavour the extirpation of them who differed from them, and that by
 so Bloody and Barbarous Means as was the *French Inquisition*. The *Pres-
 byterians* and the *Reformed* in *Holland*, must also handle the *Refusers*, who keep
 up the War between the *Emperor* and the *Pope*. But *Almighty*, I pray you, let
 this Similitude, do any of us meddle in the Affairs of State, or in the making of
 Peace or War? Do also the Ministers of *Holland* intermeddle in these Affairs? The
 design of all this Clamour is evident to be that the *Church*, as well as the *State*,
 should give a *real Toleration*, and that of all kind of Opinions and Church Practices, that the *Pres-
 byterians* should follow them, who are for the *Free Dominion of Conscience* to Govern the *Presbyterians*
Church, and suffer *conscience* to teach, and spread their Doctrine in the Congregation: And
 are intrusted to the care of the *Presbyterians*, and of whose Souls they must give an account: And
 the Ministers of *Holland* should allow *conscience* to be Ministers and Elders, in *English* and *Irish*
 their Flocks: And that it is not enough that they do not trouble them while they follow their own
 Followers; but they must incorporate with them, as one body, both for Teaching and Ruling:
 And nothing will please this Man but the *Presbyterians* persecuting the *Church*, which he will take
 Vipers into his Bosom. We plead that Ministers may be forced to do what they please; as he
 vividly sheweth in the *Masses*; If Ministers transgress the Laws, let them be punished: If
 they oppress their Neighbours, let them be restrained. But it is no good service to the interest of
 Religion, to sit up the Ministers to restrain the Church from exercising that Government and Dis-
 cipline that Christ hath intrusted, and the Law doth allow. It may rather be said, That it will not
 be well in the Reformed World, if one of this Man's Temples be suffered to be kept up, and
 that in the public Judgment, it shall be called a *Temple of Satan*.

